

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَن: see سَفِن.

سَفِن and سَفِنَد.

سَفِن and سَفِنَد: see arts. سَفِن and سَفِنَد.

سفه

1. سَفِهَ, (S, MA, Mṣb,) aor. ʿ; (Mṣb;) and سَفَاهَ, [aor. ʿ;] (S, Mṣb;) inf. n. سَفَاهَةٌ and سَفَاهَةٌ (S, MA, Mṣb, K\*) and سَفَاهَ, (S, MA, K,\*) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Mṣb,) and so is the third; (S;) *He* (a man, S) *was, or became, such as is termed سفیه*; (S, TA;) [i. e.] *he was, or became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted.* (MA.) — The phrase سَفِهَ نَفْسَهُ, [of which an instance occurs in the K̄ur ii. 124, and] to which وَفَى أَمْرَهُ and أَلْبَسَ بَطْنَته and بَطَرَ عَيْشَهُ and غَبِنَ رَأْيَهُ and سَفِهَتْ رَشْدَ أَمْرِهِ are similar, was originally سَفِهَتْ نَفْسَ زَيْدٍ [or rather سَفِهَتْ نَفْسَهُ i. e. *Himself, or his mind, was, or became, lightwitted, &c.*]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفِهَ نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]: so say the Baṣres and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غَلَامَهُ ضَرَبَ زَيْدٌ: (S, TA:) accord. to the K̄, the verb thus used has three forms; (TA;) you say رَأْيَهُ and سَفِهَ نَفْسَهُ and سَفِهَ, (K, TA,) and حَمَلَهُ, (TA,) and سَفِهَ, and سَفِهَ, meaning حَمَلَهُ عَلَى السَّفِهَةِ [which is virtually the same as سَفِهَهُ i. e. *he made himself, or his mind, lightwitted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or forbearance, or the like, to become levity, or hastiness, &c.*]: or *he attributed سفه* [i. e. *lightwittedness, &c., to himself, or his mind, and to his judgment, or opinion*]: or *he destroyed it*; (K, TA;) agreeably with the meaning assigned to سَفِهَ نَفْسَهُ by AO: (TA:) or this means *he held himself in mean, or light, estimation*; (MA, and Ksh and Bḍ in ii. 124;) and *rendered himself low, base, or contemptible*: (Bḍ *ibid.*;) but I.ḥ says that سَفِهَ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَاهَةٌ and سَفَاهَةٌ, means حَمَلَهُ عَلَى السَّفِهَةِ [or حَمَلَهَا], and is the approved form, and that some say سَفِهَ, which is rare: and accord. to J and others, (TA,) when they say سَفِهَ نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with kesr [to the ف], because فَعَلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K̄ require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفِهَ نَفْسَهُ became transferred from the

to the possessor thereof, what followed the verb became an explicative, to indicate that the سفه [or lightwittedness, &c.,] was therein; and by rule it should be سَفِهَ زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was, or became, lightwitted, &c., as to his mind*]; it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَبِيتُ بِهِ نَفْسًا, and ضَعُفْتُ بِهِ ذُرْعًا, meaning: (S, TA:) طَبِيتُ نَفْسِي بِهِ and ضَاعَ ذُرْعِي بِهِ but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إِلَّا مَنْ سَفِهَ نَفْسَهُ in the K̄ur [ii. 124] means إِلَّا مَنْ سَفِهَ فِي نَفْسِهِ [but he who is lightwitted, &c., in his mind], i. e., who becomes سفیه; [the prep.] فِي being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إِلَّا مَنْ جَهَلَ نَفْسَهُ, i. e., *but he who is [ignorant or silly or foolish or] unreflecting in his mind*: and in like manner, جَهَلَ نَفْسَهُ means جَهَلَ رَأْيَهُ [i. e. *he was ignorant, &c., in his judgment, or opinion*]; and *his judgment, or opinion, was unsound, without rectitude*: and جَهَلَ نَفْسَهُ signifies also *he lost himself, or his own soul.* (TA.) سَفِهَ الْحَقُّ is likewise expl. as meaning سَفِهَ الْحَقُّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهَتْ جَبَلَ الْحَقِّ زَيْدًا meaning سَفِهَتْ زَيْدًا [I pronounced Zeyd lightwitted, &c.]: or the meaning is جَبَلَ الْحَقِّ [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غَمَط.) See also 2. — سَفِهَ عَلَيْهِ signifies جَهَلَ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفِهَ, (K, TA,) and تَسَاهَى. (K.) — And سَفِهَتْ نَصِيبِي [and it is implied in the K̄ that one says سَفِهَتْ نَصِيبِي also, but only the former is authorized by the TA,] *I forgot my share, or portion.* (Th, K, TA.) — And سَفِهَ صَاحِبَهُ, aor. ʿ, *He overcame his companion in what is termed سَافَهَةٌ* [inf. n. of 3, q. v.]. (K.) You say, سَافَهَهُ. (TA.) — سَفِهَتْ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفِهَ, (TA,) † *The spear-wound, or the like, emitted blood which came from it quickly* (JK, K, TA) and *dried up* (وَجَفَّ [in the TK] and وَجَفَّ): (K, TA:) so in the A. (TA.) — سَفِهَ الشَّرَابَ, (S, K,) inf. n. سَفِهَ, (TA,) *He drank much of the beverage, or wine, without having his thirst satisfied thereby.* (S, K, TA.) See also 3. And سَفِهَ الْهَيَاةَ † *He drank the water immoderately.*

(TA.) — And سَفِهَتْ and سَفِهَتْ signify شَغَلْتُ, (so in the CK,) in [some of] the copies of the K̄ شَغَلْتُ, but the right reading is شَغَلْتُ [i. e. *I was occupied, or busied, or diverted from a thing*]: or, accord. to the copies of the K̄, تَشَغَلْتُ; but correctly, or شَغَلْتُ [i. e. *I occupied, or busied, or diverted from a thing*]. (TA.)

2. see 5. — [Hence,] تَسْفِيَهُ, inf. n. تَسْفِيَةٌ, (S, Mṣb, K,) signifies جَعَلَهُ سَفِيهًا [i. e. *He, or it, made him to be, or he pronounced him to be, lightwitted, &c.*]; as also سَفِهَهُ; (K, TA;) on the authority of Akh and Yoo: (TA:) or *he attributed to him what is termed سفه* [i. e. *lightwittedness, &c.*]: (S, Mṣb:) or *he said to him that he was such as is termed سفیه*. (Mṣb.) And سَفِهَ الْجَبَلَ حَمَلَهُ *Ignorance made him light, inconstant, unsteady, irresolute, or fickle*; syn. أَخَفَّهُ and أَطَاشَهُ. (TA.) See also 1, in three places.

3. سَافَهَهُ, (S, MA, K,) inf. n. مُسَافَهَةٌ, (S, KL,) *He acted [in a lightwitted manner,] foolishly, or ignorantly, with him*; (MA, KL;) *showed lightness, levity, weakness of mind, and lack of gravity, &c., with him.* (KL.) You say, سَافَهَهُ فَسَفِهَهُ: see 1, near the end of the paragraph. [سَافَهُ in this instance may mean as above, or may have the meaning here next following.] — *He reviled him; or he reviled him, being reviled by him*; syn. شَاتَمَهُ: whence the prov. لَمْ يَجِدْ مُسَافِهًا † [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — سَافَهَ الدَّرَنَ, (S, K,) or الوَطْبَ, (S,) + *He sat with [قَاعِدَ] the دن [or wine-jar], (S, K,) or the وطب [or milk-skin], (S,) and drank from it while after while.* (S, K.) And سَافَهَ الشَّرَابَ † *He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure*; (K, TA;) as also سَفِهَهُ. (K.) And سَافِهَتِ الْمَاءَ † *I drank the water immoderately, (Lh, TA,) or without measure.* (A, TA.) [See also 1, near the end of the paragraph.] — And سَافِهَتِ النَّاقَةَ الطَّرِيقَ † *The she-camel hept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace*: (A, K, TA:) or *was light, or agile, in her pace, or going.* (TA.)

4. أَسْفَهْتُهُ *I found him to be سفیه* [i. e. *lightwitted, &c.*]. (TA. [There said to be tropical; but I see not why.]) — أَسْفَهَكَ اللَّهُ الشَّرَابَ † *May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby*: or *God made him, or may God make him, to drink without having his thirst satisfied*: (S, accord. to different copies:) or *اسفه الله فلانًا* *God made, or may God make, such a one to drink much water.* (TA.)

5. تَسَفِهَتِ الرِّيَاحُ *The winds became in a state of commotion.* (TA.) — تَسَفِهَتِ الرِّيحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and سَفِهَتْ الرِّيحُ † *The wind made the trees, (Ham p. 359,) or the branches, (K,) to bend, or incline*: (S, K;) and *put the branches in motion*: (K,